

438

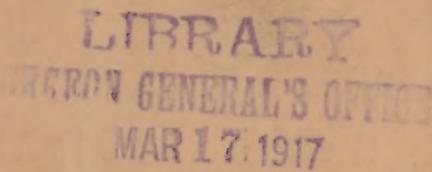
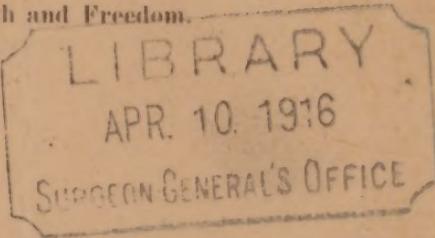
INDEXED

THE

Edenic  
diet.

# EDENIC DIET.

The Path to Health and Freedom.



As the Life is, so is the Man!

[KARMA.]



Published by Isaac and Sara Rumford, 37th and Grove Sts.,  
Oakland, Alameda Co. Cal.  
Dec. 1885.

## PREFACE.

Our friends have often remarked "why don't you give us an idea of your Edenic work in a compact form?" After thinking the matter over we wrote to many friends to aid us with their experience and among the answers came the following letter which like many other things has a secret and an open history: the former but little known to us, the latter is this, our friend has for two years lived the Edenic life, as few have done it. With the letter came this caution "If you publish it, *Immortality* will in one guise or another attack you." We asked "what do you mean by "Immortality?" He answered "that in man which prompts him to interfere with or to make impossible the pursuit of happiness of any man or of any beast; that in man which prompts him to bring into the world physical bodies which by reason of disease or imperfection are unfit for any soul to inhabit; that in man which is the cause of intemperance in eating, drinking, and working; of folly, of self-admiration of self-delusion, of self-justification: in one word; that which is the cause of all sorrow and pain—Ignorance!" The answer struck us as good, but while we did not fear the attack on ourselves we wanted to know his idea of the consequence of this "Immortality" on the door. He answered repeated returns into the seen world with unhappiness in their train. Every thought and deed, good or bad produces a corresponding effect in the Unseen World, or is to use the words of the Revelator inscribed in the Book of Life out of which after a long rest in the Subjective State either of heaven or of hell prompted by unsatisfied desire we return into a physical body and are judged according to our work. This is an ancient thought long forgotten Law of Life.

Swedenborg, the Seer, has truly said, *Evil punishes itself!*" Thus far our friend. We believe the well disposed and thoughtful will see justice in his arguments.

We are frequently asked, What do you think of the mind-cure, does it not do away with the need of the Edenic Diet? We answer, By no means, they should go together! "Mind Cure" which we have studied and now practice, teaches only a part of what the Ancient Wisdom Religion teaches namely, that if we live in the Animal Soul subject to its desires and the penalties that follow them which come in the form of discontent and disease, we shall never be happy, but if we rise out of the Animal Soul into the Human Soul we become free from these desires and penalties and acquire divine power to heal ourselves and others.

It has been stated that we can heal and keep healed without any reference to what we eat, but this is a fallacy, which, those that have not yet learned, will learn.\* We have not yet reached Christ-hood—that we can be independent of the Material Body and with impunity load ourselves with poisons whether in the form of decaying bodies of animal-, or alcohol, tobacco and drugs. We have not yet experienced in ourselves the fulfilment of St. Mark XVI, 18. The object of the Edenic Life and Diet is to prevent even the necessity of resorting to "Mind Cure"—in other words, it is to teach man to be constantly well in Soul and Body; to use the powers of the Human Soul for higher purposes as the powers of the Animal Soul are used for lower.

\* A plaster building may be made to appear as good and like stone by deceiving the senses but is it. See Matt chap. IV verse 7 also Thess 11-11 and 12.

# THE EDENIC DIET.

---

## A LETTER.

---

FRIEND. It is desired I should give some reasons why I abstain not only from flesh-food but also from cooked food. I will. I have three general reasons:

### I. THE ANATOMIC-PHYSIOLOGICAL REASON.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—I Peter, III, 15.

There are traditional, chemical, and anatomic-physiological reasons for eating what is eaten.

The majority eat what they eat because their fathers ate it. Like traditional "worship of God" this has its origin in ignorance and mental thraldom. I pass it in sorrow.

Some eat what they eat to supply the lost chemical elements of the body. They imagine their brain needs phosphorus, and eat it; or that their teeth need silica, and eat it; or that their blood lacks iron, and eat it. A rather unfoolish reason for eating. Still, I pass it.

Others eat what they eat because they believe that the "inner needs of an animal are proclaimed by its external structure." There is wisdom in this. Let us consider it.

Your tongue is a combination of auger, saw, and suction-pump; you flit about, but find no juicy plant,—what you flit about for,—and you meet a huge, pot-bellied "anatomy" of a "man," full of hot, feverish juice, and, you rush at him, and bore, and saw, and suck to your little heart's content. "Cursed pest of a mosquito!" But never mind: "Om," "God," "Nature," gave you the tools; go on, use them.

Or, your teeth are long, sharp, and crooked; your paws are clawed; you roam about in the jungle seeking food for yourself and those hungry cubs that are with you; how empty your dugs are; how the cubs tug at them; how they whine because they find nothing in them. Here is a rice field. See the merry birds that fly about and fill their craws with the pure, white grains. Draw nigh and feed; —poor, hungry mother; those screaming cockatoos and those chattering monkeys in yonder palm-tree mock you, because those long, sharp, crooked teeth, unfit for cutting and grinding, fit only

for tearing, prevent you. There are those famished babes; how they tug at your milkless dugs for some sweet, warm, life-giving juice; how they whine. And, you lick them, and lie down, and roar a "savage thunder-peal of woe." But, hark! the leaves rustle; a brahmin approaches, a future Buddha, lank, as yourself, but yet of flesh; of stuff tearable! "Ho! mother," cries he, "here is meat for thee!"—and

"the great cat's burning breath  
Mixed with the last sigh of such fearless love."

—Light of Asia.

Poor mother, you did well. Your "Maker" sent that brahmin.

"The savage brute, that haunts in woods remote,  
And deserts wild, tears not the fearful traveller,  
If hunger, or some injury, provoke not."

—Rowe.

Or, you have no auger, saw and suction-pump; no long, sharp, crooked teeth, and claws; you have short, even, compact teeth, wherewith to cut, crack, grind; you have hands wherewith to climb, pluck, put into your mouth. You are hungry. See, up in this tree are nuts; up; pluck; crack; eat. Thy "Heavenly Father" loveth a monkey, as much as He loveth a tiger, or a mosquito, and He caused these nuts to grow for thee.

Prof. Schlickeysen, of Germany—a *man*, because he seems to have a spirit, a soul and a mind in that body of his; with a strong tendency in him, too, to become (or to be already, for aught I know) as Edward Maitland would say, a "whole man,"\*—puts it thus: "The proper food of every individual is indicated by his physical organization." Here I am just out of apedom (what millions of years have passed since I climbed the trees, a nut-plucking, nut-cracking, nut-eating orang, does not, at present concern me), with what I think, a spirit, a soul and a mind in my physical body; with thirty-two teeth in my mouth; teeth fit for cutting, cracking and grinding; teeth unfit for tearing; teeth characterized by "a complete absence of intervening spaces" (look for such teeth below higher apedom, and when you find them, tell me); with nail-clad hands; hands fit for plucking, opening and conveying to the mouth; hands unfit for clawing. Am I a juice-sucking mosquito that I should attack a bloated "Christian?" Am I a tearing, clawing tiger that I should attack a "heathen?" Am I a climbing monkey that I should jump from tree to tree and crack nuts; or, am I an upright-walking, apelike man that should walk about, pluck and eat grain, nuts and fruit?

My ears have been filled with babble about "canine" teeth. "You have canine teeth," says a would-be physiologist. Sorry canine teeth I have; would make poor work were I to tear a gazelle with them, as, probably, I tore, billions of years ago, when, as a cruel, bloody-jawed beast, I roamed about in field and forest. The

---

\* "The Higher Aspects of Vegetarianism," by Edward Maitland. "Dietetic Reformer," London.

fact is, O mock-mouthed paroquets, I have no canine teeth, but eye teeth; nut-crackers.

The canine-teeth sciolist might point out the enormous eye teeth of the adult gorilla as tearing tools. Be collected, and hurl at him this lightning of *deus* Huxley: "The great development of the eye teeth of the adult gorilla might seem to indicate a flesh diet; but the animal possesses no other characteristic of the carnivora." The gorilla's eye-teeth are only enormous nut-crackers. Fare thee well, canine-teeth booby!

In health, fruit-eaters secrete a large quantity of a slightly alkaline saliva, which transforms the starch of the well-chewed vegetable food into sugar. Digestion half done! Flesh-eaters secrete a small quantity of sour, saline saliva that dissolves the flesh-food whole; no cutting, grinding, rotating, insalivating of their food; an engorging of it. A likeness here of carrion-crow and carrion-man.

Alkaline saliva does not dissolve flesh, only mixes with it; helps to rot it. M. Defreshne experimented and proved that this saliva is paralized in pure gastric juice, but that with a mixed gastric juice containing only vegetable acids, the starch of the vegetable food is turned into sugar as well as in the mouth; an additional reason in favor of a vegetable diet for man.

The juice secreted by a fruit-eater's stomach acts upon the already half-digested food (the chyme) received from the mouth, and continues the work of digestion and absorption; but it is far too weak to act upon fibres of flesh. Hence a process of decay in the stomach of the flesh-eating fruit-eater, with heart-burn, eructations, and destruction of the teeth.

The juice secreted by the stomach of a flesh-eater, say, a lion, exerts a decomposing influence upon the flesh-fibre and causes its assimilation and excretion. I shall pass the excessive, injurious secretion of bile, the change of urine, the offensive perspiration, and the foulness of the excrement of a fruit-eater that becomes a flesh-eater, and consider some facts that our canine-teeth philosophers never even hint at.

First, the stomach of flesh-eaters (*e.g.* hyena and lion) is a small, roundish sack, in which their food can digest without much movement. Second, the stomach of grain and fruit-eaters (the higher ape and man) is large and full of folds for the rotatory movement necessary in their slower, digestive process. Third, the stomach of the herb and grass-eaters (the sheep and ox) is still larger, being in some cases composed of four sacks, because grasses require more work and time for digestion than grain and fruit. Fourth, the gut of a lion is three times the length of the body; the gut of a man, or an orang, nearly twelve; and the gut of a sheep, twenty-five. Fifth, the skin of flesh-eaters has no sweat-glands; the skin of herb and fruit-eaters has millions. The cause of this difference, says Prof. Schlickeysen, lies in the fact that the chiefly nitrogenous flesh-food

does not require so high a degree of heat-radiation and perspiration as does the more carbonaceous fruit and vegetable food. The flesh-eaters, therefore, perspire only through the lungs, and hence their great aversion to going into water, since water causes no activity of the blood in the skin.

Are these things the result of chance, or law, and, do they teach? Germany's Darwin, Ernest Haeckel, says: "the scientific zoologist is compelled, whether it is agreeable to him or not, to rank man within the order of the true ape (*simie*)." And, why not? The form of man and the higher ape is nearly alike; muscles, nerves, spleen, liver, lungs, and brains are; the minute structure of skin, nails, and hair is; the structure of the eye is; the blood corpuscles are. Darwin thinks that man has lost hair in consequence of sexual selection. Mark the "curious coincidence" that the face and ears of man and the higher ape are bare; that both become gray-haired; that upon the upper arm the hairs in both are directed downward, and upon the lower, upward, which is not the case with the lower apes.

I do not wish to be understood to say that the pure types of flesh-eaters, grass-eaters, and fruit-eaters enumerated, stand isolated from one another without intermediate links; far from it; for, there is the dog with canines less developed than those of the tiger; the hyena, which, for this reason, prowls for carrion; the bear, which, although he prefers berries, milk, and honey, eats flesh when hunger pinches him; and lastly, there is the all-devouring hog. But these animals are fast approaching an exclusively vegetable diet. It may take millions of years to bring about this, but it will be done. I pass the minor animals, the gnawers, insect-eaters, and toothless plant-eaters. The pure types, as well as the intermediate, are also among them very numerous.

I could say something about the ante-natal differences between flesh-eaters and fruit-eaters; placental and other differences, but I forbear. Consult the table on opposite page, for which I am indebted to Prof. Schlickeysen's excellent and recommendable work, "Bread and Fruit":

## II. THE SANITAY REASON.

"O, amiable, lovely death !  
Thou odoriferous stench ! sound rotteness !  
I will kiss thy detestable bones ;  
\*      \*      \*      \*      \*  
And be a carrion monster like thyself.

—Shakespeare.

The saliva of the human mouth does not digest flesh, nor does the juice of the stomach; but, in combination with the heat of the body they promote decay; a graveyard process that causes heart-burn, eructations, destruction of the teeth, and a putrid, loathsome, poisonous stench from the mouth. Fie, such alligator mouths; such unenjoyable, unkissable mouths, with lips guarding the ventilator of a charnel-house! Fie, human teeth garnished with the rotting

## TABLE OF COMPARISONS.

From Prof. Schlickeysen's Excellent Work, "Bread and Fruit."

THE FLESH-EATERS.	THE MANLIKE APE.	MAN.	THE ALL-EATERS.
Zoitary Placenta	Discoidal placenta	Discoidal placenta	Non-deciduate placenta
Four-footed	Two hands and two feet.	Two hands and two feet	Four footed
Have claws (like the cat)	Flat nails	Flat nails	Have hoofs (like the hog)
Go on all fours	Walks upright	Walks upright	Go on all fours
Have tails	Without tails	Without tail	Have tails
Eyes look sideways	Eyes look forward	Eyes look forward	Eyes look sideways
Skin without pores	Millions of pores	Millions of pores	Skin with pores
Stomach simple and roundish	Well developed incisor teeth	Well developed incisor teeth	Very well developed incisor teeth
Intestinal canal 3 times length of the body	Blunt molar teeth	Blunt molar teeth	Molar teeth in folds
Colon smooth	Dental formula: *5 to 8. 1. 6. 1. 5 to 8. 5 to 8. 1. 6. 1. 5 to 8.	Dental formula *5. 1. 4. 1. 5. 5. 1. 4. 1. 5.	Dental formula *8. 1. 2. to 3. 1. 8. 8. 1. 2. to 3. 1. 8.
Live on flesh	Well developed salivary glands	Well developed salivary glands	Well developed salivary glands
Acid reaction of saliva and urine	Alkaline reaction of saliva and urine	Alkaline reaction of saliva and urine	Saliva and urine acid
Rasping tongue	Smooth tongue	Smooth tongue	Smooth tongue
Teats on abdomen	Mammary glands on breast	Mammary glands on the breast.	Teats on abdomen
Stomach simple and roundish	Stomach with duodenum (as second stomach)	Stomach with duodenum (as second stomach)	Stomach simple and roundish, large cul-de-sac
Intestines 12 times length of the body	Intestines 12 times the length of the body	Intestines 12 times the length of the body	Intestines 10 times length of the body
Colon evoluted	Colon convoluted	Intestines smooth and convoluted	Intestines smooth and convoluted
Lives on fruit	Homo sapiens vegetus—eat fruit	Live on flesh, carriion, and plants	Live on flesh, carriion, and plants

\* The figures in the center represent number of incisors; upon each side the canines, followed to the right and left by the molars.

flesh of all kinds of animals! A fine sight this: a "nice," Christian lady at a table loaded with the more or less decomposed flesh of frog, fish, fowl, swine, sheep, and cow. A "horrid" sight this: an unchristian, Congo nigger at a log loaded with the flesh of caterpillar, scorpion, hyena, and vulture, finishing his meal with a few handfuls of intestinal worms from a half-decayed horse near by. See the little parasites between the teeth of the "nice" lady; and, the big maggots between the teeth of the "dirty" nigger! Fie! Why disgust at the bare mention of the nigger's dainties? Is not flesh flesh, whether of maggot or of swine? Have you ever dined on maggots?

"But the meat we buy is fresh and undiseased." Pah! tell me, little woman, at what precise moment putrefaction of a carcass sets in, and I will tell thee where selfishness ends and unselfishness begins! As to undiseased flesh; you, and the butcher, and the cattle-breeder, know as much about the health of an animal as the—man in the moon! You are neither microscopists nor pathologists, and even if you were—disease is always invisible!

The animals slaughtered for the market are as a rule diseased. We find among them consumption, foot-and-mouth disease, malignant pustule, dropsy from affections of the heart or kidneys, indigestion with apoplectic symptoms, variola, measles, rot, typhoid, cholera, etc. Disease is more common among domesticated animals than among wild; but even the latter, especially the flesh-eaters, are by no means free from it. Prof. Jean Vilain, while in Sahara, dissected fifty lions; of these, twenty had their lungs affected, almost one-half gone. A hyena showed a stomach dotted with scars of boils. Tigers sometimes spit blood and show exhaustion. Monkeys in captivity die of consumption. Dogs are often diseased.—"Revue Zoologique."

M. Milne-Edwards thinks the swine was prohibited the Jews and Mohammedans because of its intestinal worms. He attributes also the general use of hot drinks in Eastern countries, like tea in China, to the knowledge of the presence of noxious little animals in water, or its pollution by unclean animals. He cites the case of a patient in Cochin China, who, within twenty-four hours, evacuated more than a hundred-thousand worms, taken into the system in a larval state, in water.

The vile stuff called "Oleomargarine," which, nowadays, under the guise of butter, graces the table of rich and poor, is full of larval forms and eggs of parasites. Like a painted, powdered, "made-up" face, it does not bear microscopic inspection.

Flesh food causes a feverish condition of the blood. The presence in it of worn-out particles, refuse matter, constantly in process of elimination in the living animal, especially the presence of nicotine, a substance as injurious as strychnine and nicotine, irritates, and fever is the result. Prof. Schlickeysen states a fact when

he says, "all true foods, as grain and fruits, exert a quieting and cooling influence upon the body. "Bread and Fruit," p. 134.

Moreover, flesh charges the blood with fibrin, which also causes unnatural heat, or inflammation, and thus an excessive secretion of gall; an additional cause of irritation.

Here, a word about beef-tea—water with waste material in it. Analyzed: yields the same ingredients as urine. Feed the scurvy slop to the sick; it will "strengthen" and "build up."

The skin of a flesh-eating man has, by reason of the impurities thrown to the surface, a peculiar sour, hyena-like stench, especially to one that lives on uncooked food. When you visit a menagerie and pass from the grain and grass-eating animals to the flesh-eating, you cannot fail to notice a difference of odors; the first endurable and unpoisonous, the second unendurable and poisonous. In a smaller degree (and sometimes not so small either), there is the same difference between a fruit eating man and a flesh-eating. The former is odorless, the latter is odorate. There are men constantly "in bad odor". Let these use strong soap, hot water, and perfumes: let them often change; still, like the "damned spot" on Lady Macbeth's hand, the hyena-like stench will not out."

The germs of disease and the stenches that spread abroad from slaughter houses and meat-shops are detrimental to health. I have for months worked in dissecting rooms, and sometimes on corpses that were green from putrefaction; yet, if blind-folded and led to a dissecting room and to a meat shop, should not be able, merely from the stench, to tell one place from the other. Still, experience has taught me that the stench of roasting or cooking human flesh is far more offensive than roasting or cooking animal flesh. A cannibal might differ with me.

But, "there are Boards of Health, Sanitary Commissions, Meat Inspectors, and Health Officers!" Yes; and they thrive in emanations from slaughter houses, hospitals, dissecting-rooms, breweries, distilleries, saloons, bawdy-houses, meat-shops, gutters, sewers, swill-barrels, and cess-pools; and—"find the sanitary condition of our city excellent."

"These be thy goods, O Israel, which brought thee up out of the land of Egypt."

### III. THE MORAL REASON.

"We live in deeds, not years,—in thoughts, not breaths—  
In feelings, not in figures on a dial;  
We should count time by heart-throbs. He most lives,  
Who thinks most—feels the noblest—acts the best."

—Baily.

Let us pass the attitude of the church with regard to vegetarianism, and let us consider the moral reason in its favor, which, to me, is far weightier than the anatomical, physiological, and sanitary.

\*"The Natural Cure," by E. C. Page, M. D. Fowler & Wells, New York. "The Perfect Way in Diet," by Anna Kingsford, M. D. London.

I dislike "reform" and "morality" from certain quarters: from "emotional swill-barrels" in pulpits and on platforms; from men "whose souls are functional to their bodies only as salt is to pork, in preventing imminent putrefaction;" from men with "porcine paunches"; from men with ever-pregnant wives!

I dislike "Reformer's" with expurgated Bibles and Shakespeares in one pocket, and unexpurgated newspapers in the other; moral hyenas that delight in the exaggeration and publication of the errors and falls of their poor fellow-men!

I dislike "Infidels," "Radicals," and "Liberals," who through the fumes of eighteen centuries of lust, appetite, and falsification, look at the teaching of the Nazarene Christ, and lay to it the sorrow, suffering, and crime around them.

But I love the morality and reform of a Buddha, a Jesus, a Pythagoras, an Appollomus and a Plato; the morality and reform of the saints, Christs, and gods, who, though hidden from the profane, are yet in the flesh; morality and reform begun "at home!"

#### THE FIRST MORAL OBJECTION TO FLESH EATING.

"The poor beetle that we tread upon,  
In corporal suffering feels a pang as great  
As when a giant dies."

--Shakespeare.

You should visit vivisection laboratories and slaughter houses.

It is instructive to see a bitch, big with pups, which has just licked your hands and looked into your eyes for sympathy, muzzled, tied, and strapped to a table; to see her ripped open; to see the cubs taken out and placed before her nose, that the experimenter may learn whether she recognizes them or not. The sick gain by it, don't they?

It is also instructive to see a cow, big with calf, which has supplied you and your children with sweet, warm milk, jerked up into the air by a chain attached to one of her hind-feet; to see her hammered senseless; to see an eye or two hammered out of her head before she becomes senseless; to see her throat cut; to see her belly and womb ripped open; to see the nearly full-grown, living calf roll out on the floor; and to see him "despatched" by a few blows or kicks.

I have seen this, and more too.

The flesh of such a cow makes "delicious" roast for Sunday's dinner, after "divine service." I have heard it dedicated in this fashion: "Heavenly Father, sanctify this meat for our use, and us for thy service; for Christ's sake. Amen."

Sweet lady, before you allow yourself to be "shocked" at all this brutality and "profanity," be sure that you and the butcher are not in partnership.

"From whence, O mortal man, this gush of blood  
 Have you derived, and interdicted food?  
 Be taught by me this dire delight to shun,  
 Warned by my precepts, by my practice won;  
 And when you eat the well-deserving beast,  
 Think on the laborer of your field you feast!"

—Ovid

Minutius Felix (about 210 A. D.) wrote an elegant dialogue, in which he represents one character saying: "We Christians dread the thoughts of murder, and cannot bear to look on a carcass; and we so abhor human blood, that we abstain from that of beasts."

## THE SECOND OBJECTION.

"Kill not for Pity's sake—and, lest ye slay,  
 The meanest thing upon its upward way."

—Light of Asia.

"Take not away the life you cannot give;  
 For all things have an equal right to live."

—Ovid.

To say that animals are not immortal is stupid; to say that they have no soul is idiotic; and to say that "God" teaches so, is lunacy. The sages of antiquity and the sages of to-day are unanimous to the contrary. All that lives has a soul. True, not a soul of equal rank. For there are vegetable souls, animal, human, spiritual, and divine. And those strong souls that have reached divinity or Christhood, and have acquired a memory of their past incarnations, know and affirm, that the Ego, the Self, of every entity, descends from the Absolute and, if not too weak, ascends to It again through the one path that leads through the seven kingdoms of Nature, the mineral, the vegetable, the animal, the human, and the remaining three kingdoms, \* \* \* practically known only to the Christs and to those to whom in their good pleasure they reveal them. Hence, "all life is sacred", and "thou shalt not kill".

Jesus reached Christhood, and hence he knew the past incarnation of those with whom he came in contact, and foretold his own, future incarnation, as Job had foretold his, ages before. Matthew XVII, 12, 13. John XXI, 22, 23. Job XIX, 26.

Do not suppose this progression of the soul through innumerable incarnations to be a new doctrine, conceived and brought forth by the fertile imagination of some Protestant deacon; for it was taught by Zoroaster, Pythagoras, Epimachus, Empedocles, Cebes, Euripides, Plato, Virgil, Cicero, Hippocrates, Galen, Plotinus, Jamblichus, Proclus, Boethius, Psellus, Synesius, Origen, Marsilius Ficinus, Cardan and Aristotle, and, in later days, by Sir Henry Vane, Saint Martin, Joseph Glanvil, Kant, Schelling, Jul. Muller, Van Helmont, the younger, Jean-Ernest Reynaud, Bulwer Lytton, Robert Southey; and Herder, Lessing, Schubert, and Lichtenberg seem to have favored it; not to speak of the ancient Italians, the Celtic Druids, the Scythians, and the millions of Asiatics of this day, who live and die in this faith.\*

\* "Planchette; or the Despair of Science," by E. S. Published by Roberts Bros., Boston.

"Moreover, something is, or seems,  
 That teaches me with mystic gleams,  
 Like glimpses of forgotten dreams,  
 Of something felt, like something here;  
 Of something done, I know not where,—  
 Such as no language may declare."

—Tennyson.

I pass in sorrow the selfish sophists that say the earth would be "overrun" with cattle if they were not slain and eaten, and the dullards that say the world would starve if no flesh were to be had; and that we should have no leather, if animals were not killed.

A MAN that spoke from experience told me once that the fiercest, wildest, and hungriest beast will never attack a true man, a Saint, or a Christ; that such a beast will always respect a being superior to himself. There is not a shadow of doubt of it in my soul.

"Every time you kill, or have killed, anything with which to supply your table, you arrest and prolong the work of the spirit that is trying to build thereby an immortal form."\*

#### THE THIRD OBJECTION.

"Alas! how helpless is theology against a diet of bull beef."

—Father de Smet.

A rather keen missionary that; a missionary with feelings in him, and eyes too in him; an uncommon missionary. Savage Sioux Indians with paunches full of "bull-beef" on one side, an observing, despairing missionary on the other. A picture for St. Peter's and St. Paul's!

The "successors" of the disciples of the Nazarene Christ have for centuries tried to establish a life according to his teachings upon a foundation of "bull-beef," pork, and alcohol. With what success witnesseth the Inquisition, the burnt witches, the wars, the standing armies, the iron-clad navies, the crippled soldiers, the burnt cities, the wasted fields, the widows, the orphans, the national debts, and the ever-contending sects. Swedenborg, the prophet of the "New Jerusalem" taught that when man became as fierce as a wild beast, yea, fiercer, he began to kill and to eat the killed—but he forgot to tell his followers, in plain language, that "bull-beef," pork, alcohol, and tobacco make an unsteady foundation for a New Jerusalem, and hence, among us, a puny, sorry, abortive "New Jerusalem."

No peace, no "good-will among men," no purity, no holiness on a foundation of carrion and poison; only sad, ugly, unvital abortions!

---

\*"The Four Fold Nature of Man"; a Lecture by George Chainey, Boston.

## THE FOURTH OBJECTION.

"Women were originally the equals of men in physical strength as in other qualities." \*

Man carries heavy burdens, his passions and appetites; but woman carries heavier; for in addition to her own passions and appetites, she carries the consequences of man's. I should hate to be a woman, if, three times a day, I had to boil and broil, wash and wipe, lay and unlay, and if, at the same time, I had to bear children. To have no time for thought, for soul-culture, for aspiration; as Plotinus would say, no time "for reduction of the Divine Germ to its simplest principles," that it might consciously stand in the presence of the "Divinity," would soon dehumanize me. It is not strange woman is a mental and physical weakling, ever occupied as she is with the gratification of her own and man's passions and appetites; that she is a restless, fitful, and frequently active little volcano; and that she, in her better moods, sighs and actually struggles for freedom. But let her take her eyes off the ballot-box; for freedom doth not inhabit it, and will therefore never come forth from it. The slavery of those in whose hands the box is, the slavery of the "superior sex," should be a standing admonition to her. Therefore, "hands off," woman! thy freedom doth come, not by the ballot-box, nor by scholastic "cramming" but by the exaltation of thy mind above thy present exclusive life in the generative and gastric spheres.

It has come to pass that "civilized" woman, through slavery, has degenerated to such a degree that an eminent physician and a chemist have expressed a wish for the State to interfere and prevent her from suckling her children, lest she communicate immortality and disease. §

Ah, such foolishness; to imagine a diseased tree can be cured by plucking its fruit.

And, what is this I hear about the "old woman?" Let us say a woman is destined to become "three-score years and ten." For how many of these years would she be really agreeable to a man? About twenty; from the age of fifteen to thirty-five. What is it at this age that makes her agreeable? Smooth, soft, rosy, flesh; ability to minister in the generative and gastric spheres; ability to minister to goddess *Venus*; ability to minister to god *Venter*. To minister to these gods is said to be delightful, but to judge from the host of "old women" in the world, it must be exhaustive. "Old woman," is the pleasure worth the penalty? "Old woman," dirty, wrinkled, mumbling, doting, "old woman," get thee gone! I love young, clean, soft, warm, rosy flesh—the quality of the mind and the soul

\*"Man: Fragments of Forgotten History," by two Chelas. London, Reeves & Turner, 1885.  
§Encyclopædia Britannica, Vol. VII, p. 174.

in such flesh is to me as nothing, at most, a secondary consideration. Give me a fortune for gastric purposes, and rosy flesh for generative! Get thee gone, "old woman;" had thy beauty of flesh imperceptibly faded, not into dirty, gibberish dotage, but into beauty of mind and soul, I might not have become averse to thee; my evanescent *lust* for thee might by degrees have become tempered into a lasting *love*!

The world is full of "adoring" sophomores, poets, preachers, "reformers," and "perfect gentlemen," all ready to "die" for "defenceless" woman. But, did you ever meet one of these heroes ready to live for woman by not suffering her to be cooked, broiled, roasted, washed, and sucked to death? O quacks and impostors!

#### THE FIFTH OBJECTION.

"Restore your Queen."

—The Perfect Way, or the Finding of Christ.

At this stage of evolution man lives consciously in his *animal* soul; ignorant of the fact that he has a higher, *human* soul; and a still higher, *DIVINE* soul. And what is lamentable, while he is rendered ferocious by flesh, brutish by beer, snappish by tea, fretful by coffee, infuriated by alcohol, and lecherous by tobacco and pork, the seven inseparable demons of a spurious civilization, there is no possibility for the exaltation in him of the Apocalyptic woman (Rev. XII), the "Queen of Heaven," "Our Lady," the "Mother of God;" no possibility for him of a conscious life in the human soul, still less in the divine; and, he remains the intellectual brute he is.

But when he rises above passion and appetite; when he looks beyond the narrow confines of his Lower Self into the sphere of his Higher Self, from "earth" into "heaven," from the "Beast" to the "Woman," he sees that he is but a part of Universal Life, by countless bonds connected with all that lives, and he becomes interested in the welfare of all, as much as in his own, he restores his "Queen," and walks the earth with gentle step, lest he hurt a single, struggling fellow-being; ever ready to comfort, to forgive, to help upward; ever with his eyes on the goal of freedom from Desire and its train of torments—blessed Nirvana!

"All life is Thy life, O Infinite One, and only the religious eye penetrates to the realm of True Beauty."—Fichte.

#### GAINS THROUGH SUN-COOKED FOOD.

##### I. GAIN OF VITALITY.

"Man did eat angel's food."—Ps. LXXVIII:25.

One day a farmer saw me eating raw wheat and apples. He eyed me with astonishment, incredulity, and merriment when I told him I was eating my dinner. "Suppose you take this wheat, cook

it and sow it, what will you get?" "Nothing." "Why not?" "Because the *life* is gone." "Ah, it is just that *life* I want, hence I eat the wheat raw." A new thought for a thick, but by no means, stupid pate! Something to reflect upon in the future. Professor Schlickey-sen calls this life "electrical vitality." A great deal has been written about the "nutritious" properties of foods, but not a word about the "vital," and yet these are distinct. The absence of vitality in cooked vegetable food causes over-eating, sluggishness, and drowsiness; the presence of it in uncooked, causes temperance, activity of mind, exhilaration, vigor, and elasticity. Therefore, let mother Nature's cooking suffice. Do not, like a dolt, suppose you can improve upon it. Listen:

"Nature does her cooking by sunlight. The great, glaring sun is her cook-stove, and by its aid she concocts, from such materials as water, carbonic acid, and ammonia, various palatable dishes, such as sugar, bread, greens, and a host of delicacies." \*

## II. GAIN OF HEALTH.

"The ingredients of health and long life are  
Great temperance, open air;  
Easy labour, little care."

—Sir Philip Sidney.

Two-thirds of the diseases prevalent are curable by abstinence from food of animal origin, and by a temperate use of sun-cooked vegetables, grains, and fruits. Dr. Radcliff used to say, "if we could solve the problem of diet it would amount to the rediscovery of Paradise." As Jesus said, "I trow not." But it would amount to a gigantic stride in that direction. Humanity must pass through the successive stages of evolution before anything like "Paradise" can be gained. Strong souls will, in each incarnation, take one stride toward "Paradise" (Paranirvana); weak souls will shrivel, wither, and be annihilated, or, will have to return to the obscurest beginning of the evolutionary chain. §

Pure, *living* food is essential to him that would make progress in "the path" of Life. Because, Nature can from such build a fit abode for the Soul, in which, untrammeled by filth, lust, and disease, development, sure and rapid, may go on.

That there is a difference between a body made from rotting flesh and lifeless vegetables, and a body made from living fruit, photography demonstrates: for the negative of a fruit-eater appears *slightly punctured* by the impurities thrown to the surface of the skin; whereas that of a flesh-eater appears full of *large blotches*.

The skin of grain and fruit-eater is thus seen to be comparatively free from impurities; and hence is easily cleansed, without the use of corrosives and filthy fats (soap), by fine sand and corn-meal.

\* The Popular Science Monthly, Vol. XX, p. 608.

§ Esoteric Buddhism, by A. P. Sinnett.

## III. GAIN OF TEMPERANCE.

"Tis to thy rules, O Temperance! that we owe  
All pleasures that from health and strength can flow."

—Mary Chandler.

Dr. Kane saw an Esquimaux drink from ten to twelve gallons of train-oil a day, and Dr. Moffat saw a Bushman eat twenty pounds of hippopotamus liver, a bucket-full of broiled marrow, handfuls of ground-nuts, parched corn, and berries, all within twenty-four hours.

For, swinish gluttony  
Ne'er looks to heaven amidst her gorgeous feast,  
But with besotted, base ingratitude  
Crams, and blasphemes her feeder.

—Milton.

When taken by a fruit-eater, animal food, by reason of its want of life, causes a loss of will-power, and thus of self-control. It was with good reason that ambitious Cæsar said,

"Let me have men about me that are fat."

He might as well have said, "let me have weak-minded men about me; men that may be ruled by me; men too lazy to think of freedom." Somebody has said, "a redundancy of adipose matter essentially weakens and impedes the power of will."\* There is something of veracity in this. Greasy Esquimaux and Bushmans, and pot-bellied Falstaffs, do not furnish inspirers and saviors to the world.

I know personally a CHRIST in the flesh; a CHRIST, I tell thee, because he can duplicate every "miracle" of the Nazarene CHRIST, and do more too; a CHRIST because He has "overcome the world;" whose will is so strong, whose intellect is so great, that in comparison, the will and intellect of thy Huxleys, Mills, Spencers, and Darwins, are mere babes in swaddling-clothes; and He hath warned me against a redundant belly!

Do not misunderstand. It is not stated that the thousands of scraggy, hysterical, dyspeptic hypochondriacs we meet with, have a strong human will; nor that every gross, adipose Falstaff is weak minded. For I make a distinction between the will of the animal soul (*Nephesh, Psyche*), and the will of the intellectual soul (*Ruach, Logos*). Bonaparte had a strong animal will, and conquered animals; Siddartha had a strong human will, and conquered self. The animal will is displayed in the conquest of the physical, the body; the human will, in the conquest of the spiritual, the self.

As stated, inasmuch as flesh is dead substance it irritates, stimulates, and creates thirst and unnatural hunger. Equally so cooked vegetables, grains, and fruits. It is otherwise with uncooked food. Those of us that live on this can testify that we are as a rule thirstless. It is nearly two months since I drank even a glass of water, and then, only because I tramped in a dusty road with a burden on

\*The Popular Science Monthly. Vol. XVII, p. 61.

my back, and under a scorching sun, and had only dried peaches and raw wheat to eat. Had I had fresh fruit instead of the peaches even this water would not have been called for. While penning these lines the thermometer registers 80 deg. F. in my room, yet I am not thirsty. I have no use for the iced tea, lemonade, or ianey "drinks" with which my panting neighbors are swilling themselves, to "keep cool."

So much for the effect of sun-cooked food in a semi-tropic climate.

I have month upon month risen a 4 A. M., in a room so cold that the water in the pitchers became, during the night, solid ice. And I have, for reasons that concern only myself, taken a long walk at that hour, with nothing but an apple on my stomach, when the thermometer registered all the way from 25 deg. F. to 40 deg. below zero; and this on a diet consisting mostly of raw wheat, raw apples and Brazil nuts, and in so small quantities that I do not care to mention them.

The celebrated Dr. Abernethy said that "one-fourth of all a man eats sustains him; the rest he retains at his peril." Milton, his fantastic theology aside, has written some readable matter; some un-sermon-like matter with food for thought in it, among which this:

In what thou eat'st and drinkeest seek from thence  
Due nourishment, not glutonous delight;  
So thou may'st live till, like ripe fruit, thou drop  
Into thy mother's lap, or be with ease  
Gather'd, not harshly plucked, for death mature.

I am ashamed to say that there have been occasions when I had to participate in swinish feasts of from twelve to twenty-five courses, of each of which I had to nibble a little, for the hostess' sake; not to speak of what Longfellow calls the

"Poison of dragons, from the vineyards of Sodom," which, in honor of the absent and present deities, intersprinkled the deadness and the rottenness. That such feasts are followed by "biliousness" stands to reason. Pity there are not special lunatic asylums for "bilious" persons, because so many suffer from "biliousness," a pathognomonic symptom of lunacy.

Now compare the diet that maketh "biliousness" with the diet of millions of Hindoos that have for centuries abstained from flesh and wine; with that of Cyrus, who at fifteen, had tasted nothing but bread, cresses, and water; with that of the Italian patriot Silvio Pellico, who for seven years subsisted on rye-bread and water; with that of Fedor Darapski, a Russian prisoner, liberated at ninety, who for sixty-eight years got nothing but black bread and water; with that of the heroic Circassian, Shamyl, who for years defied the Russians in his mountains, on a diet of roasted beech-nuts and water; with that of Gautama, the Buddha, who for seven years subsisted on roots and berries; with that of the Pythagoreans, of the Essenians (the "brethren" of Jesus), of Plato, of Seneca, of Para-

celsus, of Spinoza, and of a host of others, that have lived, thought, and worked without flesh and wine, and without gluttony.

Sanchoniathan, a Phoenician historian, Hesiod, the Greek poet, Herodotus, a celebrated ancient historian, Hippocrates, the father of medicine, Diodorus Siculus, the historian, Ovid, the poet, Aethianus, a Greek historian, and Pliny, the Roman naturalist, all testify that the most ancient inhabitants of the earth, of which they had any knowledge subsisted on a vegetable diet alone.

#### IV. GAIN OF STRENGTH.

"A wise man is strong; yea, a man of knowledge increaseth strength."

—Proverbs XXIV: 5.

Our country has produced some brave and thoughtful brains; humanized brains; brains that have risen above dollar and conventionality; above the animal nature; brains, such as those of old Osawatomie Brown, Walt Whitman, Henry Thoreau, and some others. The brain of this Thoreau was, as a rule, a healthy womb that could conceive, bear, and give birth to fine children, of which this is one:

"The country boor says he must have meat to make muscle; and all the while his vegetarian team is twitching him and his plow along the furrow. Where does he suppose they get their muscles?"

Where does this, or any other, boor, suppose the gorilla, the most human-like ape, gets his enormous strength? And the elephant? Standing erect the gorilla is but five feet high, and yet is able to encounter at once six strong men, and to overcome them by his superior strength and agility.

Jules Virey estimates that four-tenths of the human race subsist exclusively on a vegetable diet, and that seven-tenths are practically (though not on principle) vegetarians. Virchow estimates the total number at eighty-five per cent.\*

The strongest peasants I met with in Europe lived almost exclusively on a diet of rye-bread, peasoup, and vegetables. And the peasant-woman of the province of Dalarne, Sweden, a pattern of health, strength, and endurance, not to be outstripped by any average man elsewhere, subsists also on rye-bread, oat meal porridge, and pea-soup.

The strongest men of the three manliest races of the present world are non-carnivorous; the Turanian mountaineers of Daghestan and Lesghia, the Mandingo tribes of Senagambia and the Schleswig-Holstein peasants, who furnish the heaviest cuirassiers for the Prussian army, and the ablest seamen for the Hamburg navy.†

I have met several strong American laborers that for years voluntarily and from principle subsisted upon an exclusively sun-cooked vegetable diet. They were bright, strong and enduring, easily out-

\*The Natural Cure, by C. E. Page, M. D. Fowler and Wells. New York.

†The Diet Question, by Susanna W. Dobbs, M. D. Fowler and Wells, New York.

doing their flesh-eating fellows both in shop and in field. I know a farmer boy, five feet and seven inches tall, twenty-one years of age, who has for years lived on sun-cooked grain, vegetables and fruit. He weighs one hundred and eighty pounds, eats two meals a day, and is so brimful of life that I have often feared he might explode and send me to the Summer Land of Spiritism. A terrible young fellow; a "roaring bull of Bashan."

There is more work done in the world on a sun-cooked vegetable diet than the thoughtless are aware of. Gracious! what din of tools! What a countless army of vegetarians. Here is a first division: centipedes, millipedes, ticks, mites, and gnats, armed with augers, saws, hammers, and pumps, and ready for work on your plants and trees. Here is second: locusts, army-worms, and potato-bugs. Don't you wish they were stock-raisers and butchers; educated, civilized, not incapable of appreciating parasitic oysters, measly pork, and pustulous beef? Here a third: moths, tree-worms, and book-worms; skilled engineers, miners and sappers that can make galleries in your clothes, books, and furniture. Don't you wish they would turn their attention to sausage-machines? Here a fourth: leaf-eating grubs; silk-worms; gorging vegetarians, lazy rascals that rock themselves to sleep in silken hammocks. Here a fifth: honey-gathering bees, buzzing, snappish, sugar-refiners, able to impress sensible thoughts upon your pate, when they converse with you. A sixth: small birds, a gaudy, coquettish, heart-slaying, crack regiment. What epicureans! your berries and cherries, your peaches and plums! Dear me! And, a seventh, heavy division in the rear; a useful, gentle, good-natured company; with eyes that speak, or, as Schubert puts it, with eyes "out of which there often appears a passing ray of a deeper consciousness, which in the other life (in thy next incarnation) will be thy remembering witness from this life" (incarnation). Woe to thee for their heavy burdens, sufferings, and blood!

Here is a comparative table of the approximate nutritive and watery elements of four of the most prominent eatables of the Animal Kingdom and of thirty-two of the Vegetable, from which you may learn whence useful animals like the ox, horse, camel and elephant get their strength. The per cent of waste is not noted.

#### FROM THE ANIMAL KINGDOM.

Articles.	Nutri- ment.	Water.	Articles.	Nutri- ment.	Water.
1 Milk	14.	86.	3 Poultry	26.	74.
2 Fish	23:	77.	4 Beef (lean)	28.	72.

## FROM THE VEGETABLE KINGDOM.

Articles.	Nutri- ment.	Water.	Articles.	Nutri- ment.	Water.
1 Peach	3	85	17 Breadfruit	20	80
2 Apricot	3	82	18 Potato	25	75
3 Plum	4	81	19 Banana	27	73
4 Cabbage	5	91	20 Sw. Potato	32	68
5 Blackberry	6	86	21 Date	33	67
6 Turnip	9	91	22 Lentil	77	14
7 Currant	9	85	23 Arrowroot	82	18
8 Strawberry	9	87	24 Barley	83	14
9 Gooseberry	10	85	25 Bean	85	14
10 Mulberry	12	84	26 Corn	85	10
11 Pear	12	85	27 Oats	85	15
12 Cherry	13	80	28 Peas	85	14
13 Apple	15	82	29 Rye	85	13
14 Carrot	17	83	30 Wheat	85	14
15 Grape	17	79	31 Rice	87	9
16 Parsnip	18	82	32 Sugar.	95	5

Let no one say that the articles of the Vegetable kingdom which in nutritive value stand below those of the Animal are inferior to them; for the *vitality* of the former, not taken note of, elevates them beyond measure above the *nutriment* and unvitality of the latter.

## IV. GAIN OF FREEDOM.

A day, an hour of virtuous liberty  
Is worth a whole eternity of bondage.

--Addison.

The flesh-eater is a slave. The true vegetarian a lord. I have travelled by land and by sea; walked hundreds of miles with but raw wheat, dried peaches, raisins, and apples to eat, and have more than once pitied and laughed at the woe-begone faces of my fellow-travellers when meal-time came, and hot flesh and hot drinks were not to be had; 'only cold fare:' 'only' bread, butter, ham, mutton, turkey, corn-beef, pickles, eggs, cheese, beer, and whiskey; and 'cold' too! Poor men, poor women!

I love freedom; freedom from Lust, Hate, Anger and Desire; the passions that torment men. I love Purity. To have to eat food, especially bread, into which dirty, diseased cooks have put their visible and invisible dirtiness and disease, is that freedom? I have, in hospitals and in private practice, treated cooks with 'base, contaminated, and mis-begotten blood.' Fie!

"O! O! 't is foul."—Shakespeare.

I love clean, sun-cooked food, a healthy body, a pure mind, and a spotless soul. May I obtain it! May all men obtain it!

## LOSSES THROUGH SUN-COOKED FOOD.

For still the world prevails, and its dread laugh,  
Which scarce the firm philosopher can scorn.

When sorrows come, they come not single spies,  
But in battalions!

—Thomson.

—Shakespeare.

But, friends, I warn you: Although it is desirable to have a body that may, as the mystic said, be a fit Temple for the Holy Ghost, the Higher Self, it is not without its disadvantages and losses; for (1) You loose unhealthy and unnecessary fat; your friends begin to lament your thinness; you become unfit for the shambles. (2) Your nerves of smell become acute,\* and you begin to dislike the foul air of the city, the admixture of unspecifiable foulness; you begin to long for pure air, for the air of the country, the forest, the mountain, and you are in imminent danger of falling into the habits and ways of the Jewish prophets, of Jesus and his Esselian brethren, of the Oriental saints and Christs of to-day; you acquire a tendency to gravitate toward a savage life, to desert "enlightenment," "civilization," and the comforts of life. (3) You lose all desire for distinguishing yourself on the battle-field, in the prize-ring, and at the horse race; you become disinclined to stab, to shoot, to mutilate the fathers, husbands, brothers, and sons of women you have never seen nor heard of; you begin to feel inclined to let the brutish politicians commit their own robberies and murders, and in the eyes of all female fools and male bullies you become a coward. (4) The temperature of your blood becomes normal, your hands hitherto hot and clammy become cool and clean; you do not constantly require drinks; and saloons, breweries and distilleries become nuisances to you; you begin to dislike tobacco; and the "noble," "Christian" government "God" has placed over you begins to suffer from the want of revenue; you become "unpatriotic." (5) Your carnality abates; you can look at a woman, and at a man too, without "committing adultery" in your heart. You become disinclined to fill our over-crowded cities with beings whose future, bare existence will necessitate fierce, inhuman struggle, disease and crime; sickly, demonish-looking beings; future tramps, prostitutes, libertines, usurers, politicians, libellers, stock-gamblers, wife-beaters, abortionists and monopolists; you become a disloyal citizen; although

To give birth to those  
Who can but suffer many years, and die,  
Methinks is merely propagating death  
And multiplying murder.

—Byron.

(6) If you are scrofulous, consumptive, constipated, rheumatic, gouty and dyspeptic; if you are afflicted with Bright's disease and a tendency to epilepsy and insanity; if you are always catching "cold" and "malaria;" if your body is full of boils, sores and festers; if your skin is blotchy and pimpled, an imitation alligator-hide, you may like Chateaubriand, Dr. Tanner, Mr. Griscomb, Terence Con-

\* Note: Lest the sense of smell in hunting-dogs be impaired they are not fed with warm food.

nolly, and Joseph Vickers, and many others,\* by pure air, exercise, bathing, fasting, and sun-cooked food, cure yourself and—become an object of contempt in the eyes of every "regular" quack and patent-medicine vender in your neighborhood. (8) King Solomon founded Zion upon three-hundred concubines; Mahomet founded the religion of Allah upon blood and black-eyed houris in Paradise. Torquemada kept the faith of the Holy Mother Church undefiled by racking, flaying and burning men, women and children; Henry VIII established the Church of England upon a divorced wife, and two or three decapitated concubines; the Puritans of New England founded political and religious "freedom" upon whipped, racked and hanged, hysterical girls and women—quakers and witches. The slave-owners of the South established slavery upon the Bible and the Church; Brigham Young founded a new Zion upon one wife and eighteen concubines; some of our charitable millionaires found Universities upon stolen money; our Missionaries, accompanied by rum-sellers and impure sailors, travel from land to land, and spread the "Gospel" among the heathen; our Temperance women keep our young men from bad places, places that dispense tobacco, beer, and whiskey, by giving them tea, coffee \* and swine-flesh; our politicians reform our Government by distributing whiskey among voters and money among newspapers; and our Reform-women elevate their own sex by keeping their kitchen drudges at work from 5 A. M. to 8 P. M., year out and year in. Now, what will *you* do for your fellow-men?

First, you will remain silent; second, you will look into your own mind and body to learn their contents; third, you will remove their contents: lust, gross appetite, and foul flesh, and substitute lovet temperance, and fresh fruit; and fourth, you will give every beast under heaven the liberty to enjoy that which is dearest to yourself—life! You will not, unless God in Person commands you (but, even then you will hesitate lest you mistake the Devil for God) destroy either gnat or elephant; in one word, before you attempt your neighbor's reformation you will reform yourself, and dear, overburdened Mother Earth will carry one fool or one impostor less!

### HOW TO CHANGE DIET.

"O my strength, haste thee to help me."—Ps. XXII, 19.

Suppose you want to change diet. You eat flesh three times a day. Then, the first week you eat flesh twice a day; the second, once a day; the third, only milk, butter and cheese; the fourth, you drop the cheese; the fifth, the milk; the sixth, the butter; the seventh you go a meal or two without food and eat only bread, vegetables and fruit that have not been prepared with milk, but-

\*The Natural Cure, by C. E. Page.

\* The road to the rum-seller leads through the coffee-house. Physical Education, by F. L. Oswald, M. D. Appleton & Co., New York. Why not also through the meat shop?

ter, eggs and flesh (it may surprise you to learn that contrary to the opinion of some "vegetarians." I do not believe milk, butter, cheese, and oysters to be products of the Vegetable kingdom, nor that vegetables prepared with them or with animal fats and juices should be classed under a vegetable dietary); the eight, you fast a day and then break the fast with a slice of Graham bread and an apple; you chew this food thoroughly; insalivate it, not alligator-wise swallow it whole or half-chewed, lest it ferment and produce flatulence. If your teeth be poor, or if you have artificial teeth, grate the apple. You are now on the borderland of life and purity, death and impurity are behind you. After a while you drop the bread and eat the whole wheat, or "grainia," with vegetables and fruits. Let wheat and apples be your "staff of life". Go at it slowly, quietly and determinedly. Haste, noise and vacillation will defeat you; besides, they are vulgar.

Bear constantly in mind that the Edenic life means more than mere abstinence from cruelty and foul flesh; that it means chastity, temperance, peace, unselfishness and aspiration inward, a life in the Human Soul.

Should you fail, blame yourself; your lust and feeble will. Men fail, sicken and die from feebleness of will.\* The question before you is this: Shall I be lord or slave; if my prurient flesh, ticklish palate and perverted stomach get upperhand, shall I not be like a rich man that imagines he controls his money when in reality it is the money that controls him, even to damnable soul-atrophy?

I know a man that lived for nearly a year on the Edenic diet, the sun-cooked diet, but because he failed ingloriously to live the Edenic life, the Sun-child's life, he wilted and returned to death and to rotteness—to die and to rot!

Do not ask me what you should eat. If you are a suckling about to be weaned you will take to crushed fruit and grain like a duckling to water. But if you are an "old sinner" I cannot tell, because dishes that are good for me may not be good for you. Try the various dishes prepared by Mother Nature and find out for yourself. If you observe temperance will you soon learn that lemons and water-melons were not intended as an exclusive diet in the polar regions, nor Brazil-nuts and olive-oil in the tropic; and that beans and peas were not intended as an exclusive diet for him that sits all day at a writing desk, nor cucumbers and water-melons for him that walks all day behind the plow.

Again, do not ask me how often, or how much, you should eat but consult your needs. When engaged in intense mental labor I eat three times a day, but very little for supper. When on a long march, twice a day, and at other times, once a day. A spoonful of wheat and an apple or two, suffices when I am comparatively inactive.

---

\*The Temple of the Rosy Cross, by F. B. Dowd. Hempstead. Texas.

Friend, pass on! experience will teach thee. Our object is health, purity, freedom; a life in the Human Soul. We have arrived at a link in the evolutionary chain which turns upward. We have hitherto been on a level with the beasts

We have learned to eat and to drink that we might be plagued with "biliousness" and "malaria;" we have learned to do business with "common sense" and within legal bounds that we might over reach one another; we have learned politeness and good manners that like Talleyrand we might with the help of an inscrutable face lie successfully; we have learned to "sanctify" marriage that we might behind a show of holiness live in unbridled lust; and we have learned to sing hymns of thanksgiving to a God that is always on the side of the heaviest artillery; we have been lazy sloths, sly foxes, lewd goats and cruel tigers.

But we are tired of this madness; of this insatiate, furious rush after unnecessary and unholy food, gold, rosy flesh and dominion; of this soul-starvation. We are tired of a life in the mere *Animal Soul*; we have begun to sigh for a life in the *Human Soul*; yea; in spite of the bitter, stormy antagonism of our appetites, passions and friends, we have actually started in search of this soul.

Friend, be not detained by Reformers, Servants of God and Rulers by the grace of God. Do not loiter in Sanitary Institutions, Halls of Justice, and Houses of God; they are not for thee. Pass on!

Make thyself a new body of pure Sun-cooked food, pure water and pure air.

Weaken thy Animal Soul by non-gratification of its desires; and by passionless contemplation of the illusive and ever-changing things about you.

Enter into thy closet [within thy physical senses], and when thou hast shut the door, pray to thy Father [thy DIVINE SOUL] which is in secret [above thy *Human Soul*, in thy inmost;] and thy Father which seeth in secret shall reward thee openly.

For, with Abipile, an Arabian alchemist, I admonish thee, if that thou seekest thou findest not *within* thee, thou will never find it *without* thee.

In conclusion: the sun-cooked food is the true and only basis of economy, vitality, temperance, health, purity, mercy, chastity, peace, elevation of mind, soul-growth, and a blessed immortality.

What more good do you need? What more good could I wish you?

Affectionately Your

Oakland, California, August 27, 1885.

*Frere de Lait.*

## Eminent Men And The Vegetable Diet.

We, by destroying life, our life sustain,  
And gorge the ungodly maw with meats obscene.  
Not so the Golden Age, who fed on fruit,  
Nor durst with bloody meats their mouths pollute.  
—Ovid.

Man's organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food.—Linneus.

The natural food of man, judging from his structure, appears to consist of fruits, roots, and esculent parts of vegetables.—Cuvier.

While mankind remained in a state of innocence there is every reason to believe that their only food was the produce of the vegetable kingdom.—Sir Everard Home.

It is not, I think, going too far to say that every fact connected with human organization goes to prove that man was formed a frugivorous animal.—Thomas Bell.

A well selected vegetable diet is capable of producing the highest physical development.—Dr. Carpenter.

The well-fed vegetable-eater will show, when in training, no inferiority to the meat-eater.—Dr. Parkes.

Every element, whether mineral or organic, which is required for nutrition is found in the vegetable kingdom.—Dr. Edward Smith.

The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body as well as for the production of heat and force, provided he selects vegetables that contain all the essential elements.—Sir Henry Thompson.

# RECIPES.

## GRAINS.

By *Grainia* is meant any cereal cut in a steel mill so that all parts are uniform in size. The difference between grainia and Graham flour is this: the latter is fine flour mixed with coarse bran, or it is, too often, a mixture of coarse bran and poor, spoilt flour; the former is cut grain. Grainia may be made in an ordinary coffee-mill so set that it does not *crush* the grain, but *cut* it.

Wheat-grainia may be cut and kept for any length of time, but not oat-grainia. The latter spoils in a few hours, and should not be prepared in large quantities. Buy whole or coarse steel-cut oats, cut it just before it is wanted. Oat-grainia is generally preferred with vegetables, and wheat-grainia with fruit, especially acid fruit. Be sure that the grain used is clean and sweet, not sour and musty. It is well to wash the wheat and cut it at once when needed.

### BARLEY

Is not much used except for the making of malt liquors, and for horses and cattle; but, like any other cereal, it may be cut into grainia. It is, however, far from being an inferior grain either in chemical constituents or physiological properties.

### BUCKWHEAT.

This is not a first-class cereal; still, it may be used as grainia.

### EGYPTIAN CORN.

This makes good grainia.

### FLAXSEED.

This is very strong and oily. It may be ground and mixed with other grain. It is an article that is not called for except in a very cold climate.

### MILLET.

Ground, it may be used as grainia.

### RICE.

In nutritive properties it does not differ materially from wheat, although it is much less adapted to prolonged nutrition as an exclusive article of diet, because of its small proportion of lignin or bran. It may be ground and used as grainia.

### RYE.

Makes excellent grainia, and is very nourishing. It is used considerably as food among the inhabitants of northern Europe, especially among the Swedes and Germans.

## SAGO.

Like rice and tapioca it may be ground into flour or cut into grainia. It may also be softened in water and mixed with other articles of food. It is the pith of the stems of various species of palms, and is manufactured principally in the Moluccas.

## TAPIOCA

May be used as rice and sago. It is obtained in the Brazils from the roots of a plant, said to be poisonous.

## WHEAT.

Is the king of the grains. Its proximate constituents are starch albumen, fibrin, gluten, mucin, sugar, gum, oil, lignin, earthy phosphates and water. The nutritive elements of wheat are very rich and abundant, and since it may be eaten unground and uncooked, by those that have sound teeth, we may well say that "every kernel is a loaf". It may be proper to state that superfine flour is distinctly a modern invention. The Ancients used unbolted meal altogether, the present disease-producing devices known as bolting-machines being then not in use. The bran is an important part of the grain, and should not be separated from it. When separated there is a loss of nearly fourteen per cent. of gluten which adheres to it. The phosphates and nitrates lost in the refining-process are chiefly required for making nerves, muscles, bones and brains. Bran promotes, also the action of the stomach and the intestines, by which means digestion, and the normal evacuation of the bowels are promoted. Fine flour contains about three elements, the whole grain, fifteen.

The following table shows the relative values of white flour and of the whole wheat, or of grainia:

In 1000 lbs.	Whole Wheat or Grainia.	Fine Four.
Muscular matter.....	156 lbs.	130 lbs.
Bones and saline matter.....	170 "	60 "
Fatty matter.....	28 "	20 "
Total in each	354 lbs.	210 lbs.

## FRUITS.

## DRYED FRUIT.

Much of the dried fruit in the market was picked and dried when unripe, and is therefore tough and more or less tasteless. Dried, ripe fruit needs but a little pounding with a hammer, or soaking for a few hours to make it tender and tasty. It is not generally known that melons, like the musk and cantalope, may be dried and used like any other dried fruit. Raisins are rich in nutrient, and should be pounded so the seed may be crushed; they may then be eaten with grainia. Sun-dried fruit should always be preferred to any other dried fruit.

## APPLE.

As wheat is the chief of grains, so is apple the chief of fruits; it exists in over twelve hundred varieties, and is adapted to nearly all climates; it is easily kept and is the most nutritious of fruits, being the richest of all in sugar and albumen; and it is easily digested. Its elements are: sugar, malic acid, tannic acid, albumen, gluten, pectin, fibrin, starch, traces of free salts, and water. The sweet, subacid, and mealy kinds are the most nutritious. The part nearest the skin has a finer taste and odor than the part at the core. The apple may be eaten whole, or sliced; or grated, when it is improved by the addition of nutmeg, or other spices, and grainia.

## APRICOTS

May be used with or without grainia.

## BANANAS

Contain much nutrient and are easily digested.

## CHERRY.

This is rich in sugar, and may be crushed and mixed with grainia.

## DATES.

These are sweeter than figs, and may be used with other food instead of honey.

## FIGS.

When fresh they may be eaten like any other fruit; when dried, with or without grainia and Edenic cream. They may be made tender by pounding.

## LEMON.

Lemons and limes are in great demand on the edenic table. They take the place of vinegar and do not like this contain mineral acids and oil of vitriol, nor infusoria and eels. Their acid does not decrease the secretion of the gastric juice nor cause dyspepsia with its attendant cadaverous face.

## MUSK MELON.

This may be eaten with or without honey or salt, or it may be cut into small pieces and mixed with grainia. The variety called Nutmeg is the richest.

## NECTARINES

May be eaten with or without grainia

## ORANGES

Sliced and flavored with a little honey make a delicious dessert.

## PEACHES

Pared, freed from the stone, crushed, and mixed with grainia are very palatable.

## PEARS

May be pared, crushed, and mixed with grainia.

## PERSIMMON.

After the frost has sweetened them, they may be eaten with or without grainia.

## OUINCES

May be grated and mixed with "grainia," They need a little sweetening with honey.

## PINE APPLE

May be eaten with or without honey and "grainia."

## PLUMS

Of all kinds, especially ripe, Green Gages, are very good with "grainia."

## PRUNES

Are very tender, if allowed to ripen before they are cured, and may be made still more tender by soaking in fresh water for a few hours.

## TAMARINDS

Are useful when the system requires acid.

## WATER-MELON.

By itself a luscious article of diet, unobjectionable to those whose digestive powers have not been greatly impaired by "riotous living."

## NUTS.

When the system needs oil, as in a very cold climate, it is far better to resort to nuts than to the various oils sold in the market. Nuts do not "agree" with perverted, diseased stomachs, but they do agree with unperverted, undiseased. The chestnut is almost free from oil, is very nutritive and will "agree" with any stomach. The butternut, walnut, Brazil-nut, hickorynut, and pecan contain much oil; the almond cocoa-nut, filbert, peanut, and beechnut less. Bitter almonds, used extensively by cooks and confectioners, contain a volatile oil that is a more potent poison than Prussic acid. Nuts may be eaten whole, or grated and mixed with other foods. When grated they may also be used for the ornamentation of various dishes.

## BERRIES.

It is not necessary to enumerate all the edible berries. But we have the blackberry, currant, elderberry, gooseberry, huckleberry, mulberry, raspberry and strawberry from which to select. They may be eaten without or with a flavoring of honey, or "edenic" cream, or simply crushed and mixed with oat or wheat "grainia."

## VEGETABLES.

## ARTICHOKEs.

The Jerusalem artichoke, the root of which is used, is somewhat like potato, but crisper and of better flavor. It may be eaten as an apple, or grated or sliced, as salad. The French variety, of which a part of the blossom is used, may be eaten with seasoned oil.

## ASPARAGUS.

The young shoots may be chopped, seasoned with mustard, lemon juice, pepper, salt, and oil, and mixed with "grainia."

## BEANS.

When fresh, they may be crushed, mixed with "grainia," seasoned, and eaten. When dried, they may be ground and used as "grainia." It should, however, be borne in mind that like peas and lentils, they are very concentrated food; excellent for active persons whose stomachs are strong, but injurious to persons of sedentary habits, especially if their stomachs are weak. The English horse-bean, in its green state, is especially worthy of attention.

## BEETS.

Because of their color, may be used for ornamentation; grated and mixed with "grainia," and seasoned with salt and lemon juice they become palatable.

## BROCCOLI.

May be used for salad.

## BRUSSELS SPOUTS.

A tender vegetable, which may be prepared as cabbage and eaten with "grainia."

## CABBAGE.

Wheat, oats, apples, turnips and cabbage are articles that may be procured any season of the year. Besides, they are cheap and easily kept, and may, therefore, be considered the most important ingredient of the "edemic" diet, especially for the poor. Some varieties of cabbage are more tender than other, and should on this account be selected for the table. It may be prepared in a variety of ways; but, finely chopped, seasoned with salt, lemon or lime juice, a little sweet oil, and sprinkled with oat or wheat "grainia," it is, to the unperverted appetite and the healthy stomach, a very good dish.

## CARROT.

The small, French variety, grated and seasoned, forms a good relish.

## CAULIFLOWER.

Belongs to the cabbage family and may be used as this.

## CORN.

The yellow, field variety may be eaten green; but dried and ground it is not so palatable. The white, sweet variety is very good when fresh and cut from the ear, seasoned, and eaten with wheat "grainia," or fruit. The Egyptian variety when ground, is palatable to some. A vegetable grater may be used when the corn, by reason of age, is too hard to be scraped off with a knife.

## CRESS.

May be eaten with a seasoning of mustard, oil, salt, and lime juice.

## CUCUMBERS.

Pare, cut in thin slices, season with salt and pepper, and press between two plates for two or three hours, when they are ready for the table. Or, pare and grate them, and season with salt, and mix with "grainia."

## DANDELION TOPS.

These may be prepared in the same way that Asparagus is.

## LETTUCE.

Wash the leaves, pick out the large stems, press out the water gently, season with a little salt, a little olive or cotton-seed oil, and lemon juice, and mix the whole without bruising or packing the leaves. As commonly prepared there is too much vinegar used.

There should be no more of either oil or lemon juice than what adheres to the leaves.

## MUSTARD.

The young shoots are used like any other greens. The seed may be ground and seasoned, and used to flavor various dishes.

## ONION.

May be used in several ways; sliced and seasoned with lemon-juice, salt, and pepper; or finely chopped and mixed with "grainia;" or, when young, eaten whole with salt.

## OYSTER PLANT OR SALSIFY.

Grated, and seasoned with lime-juice, oil, and salt, and mixed with "grainia," is good for a change.

## PARSLEY.

This is generally used for garnishing; but it may be cut fine, seasoned with salt and olive oil and mixed with "grainia."

## PARSNIPS.

May be prepared like carrots; or like these, they may be eaten whole by those that have sound teeth.

## PEAS.

There are many varieties of these. They should be used while green and tender. Crushed, mixed with "grainia," and seasoned they are good and nourishing. Dried and ground they may be eaten like "grainia," with vegetables and fruits, especially by those that are engaged in hard, out door labor.

## POTATOES.

Although seldom used on the "Edenic" table are relished by some, especially if grated and eaten with onion, salt, and spices. The same is true of the sweet potato. The latter may be dried and ground into "grainia," which will be found very palatable, and almost as sweet as the ordinary brown sugar.

## PUMPKIN

Grated and seasoned with pepper and salt, may be used as a change in diet, or when fruit and other vegetables are scarce. The

Chinese and the Egypions eat the seeds in the same way that nuts are eaten in other countries. They are very nutritious.

#### RADISHES.

These are more of a relish than a food. Still, there are various ways in which they may be used on the "edenic" table.

#### RHUBARB.

The juice may be pressed out of it, and used for flavoring other articles of diet.

#### TURNIP.

May be grated and mixed with "grainia" and seasoned with salt, pepper, or other spices.

#### SORREL .

May be chopped fine, seasoned, and mixed with "grainia." It may also be used with Lettuce.

#### SPINACH.

May be chipped, seasoned, and mixed with "grainia."

#### TOMATOES.

An excellent vegetable, which may be prepared in a variety of ways; crushed and seasoned and mixed with "grainia;" or, sliced and seasoned without it; or simply washed and eaten whole. Ripe tomatoes are sometimes cut into slices without peeling, and dried in an oven or in the sun. They may be eaten dry or soaked in fresh water. Fresh tomatoes sliced, and sweetened with honey, is an excellent dish. There are those that imagine that the tomato causes cancer, what causes cancer in countries in which the tomato is not known? With us it is a standard vegetable.

#### POT HERBS.

These may be used for seasoning or for ornamentation. We have the Sweet Basil, Sweet Fennel, Sweet Marjoram, Spear, Mint, Sago, Summer Savory, Broad leaved Thyme, and many other.

#### CANE SUGAR.

The juice of the cane is very rich and fattening; but since it can be procured only in the Southern States we have had no experience with it. The ordinary sugar sold is not to our taste. It is dead, adulterated with glucose, plaster of Paris, sand, clay, bone-dust, chloride of tin, and other substances; besides, it contains a parasitic insect closely resembling the itch-vite, known as the *acarus sacchari*. Syrups are still more adulterated and are therefore even less desirable than sugar. As to candy there is but this to say, if you wish to commit slow suicide eat it.

#### HONEY

Unlike milk, honey is not an animal secretion, but a vegetable secretion gathered and stored by the bees. It is to be preferred to sugar, because artificial heat has not made it *lifeless*. Some object to the use of honey because "it is a stolen article," but bee-culture is not now, what it was years ago, associated with "slaughter and robbery." The intelligent bee-keeper of to-day takes good care not to kill a single bee, and not to leave the bees without food for a "rainy day." Comb honey should not be used in large quantities, because "it causes an unnatural acidity of the stomach and fills the system with ethereal oil and wax which can in no normal way be appropriated" "Bread Fruit" (x p. 131). Still, in moderate quantities it does well; especially when used for seasoning. Half a pound of wheat "grainia" mixed with a quarter of a pound of extracted honey, contains nourishment sufficient

for twenty-four hours. Oranges, and some other fruits, sliced and sweetened with a little honey, makes a very palatable dessert. Much of the honey in the market is adulterated with glucose. There is also artificial honey, made of cane-sugar and various flavoring extracts. "Candied" honey is pure.

#### OILS.

Olive oil, cotton-seed oil, lin-seed oil, peanut oil, and cocoa-nut oil, are very desirable articles especially in a cold climate. They may be used with salads and many other articles of food; but in moderate quantities.

#### SPICES

He that lives on the "edenic" diet will have but little use for spices. Still there may be occasions when they may be needed. We would advise experiments with all kinds of spices when cakes are made. It is proper to call your attention to the fact that a large per cent of the spices sold is heavily adulterated. This is especially the case with ground spices. Cayenne pepper for instance, is adulterated with ground rice and colored with red lead and vermillion, or bi-sulphur ret of mercury, very poisonous substances.

#### SALT.

Many vegetarians condemn the use of salt on the ground that it only "tickles the palate." They say that all the salt the body needs is found in the vegetables, fruits, and grains we eat, and that although the body needs phosphorus, lime, and soda we do not think of taking these separately. This is true of raw vegetables, fruits, and grains, but not of cooked, because these have in the cooking process parted with much of their salts, hence, to become ticklers of the palate they need the addition of salt in large quantities, and not only salt, but also spices. Some physiologists say that the blood will take up so much salt and no more however much we may take with our food; and on the other hand, that if none be given, the blood, parts with its natural quantity slowly and unwillingly. Prof. Schlickeysen says, "salt seems in no way to build up the body, and those that dispense with it altogether soon experience an improvement in the sense of taste which adds greatly to the enjoyment of food." We would say abstain from it whenever you can, and when you need it, observe temperance.

### MISCELLANEOUS DISHES.

#### CORN SOUP.

Grate two ears of fresh corn, add one tablespoonful of fine oat-grainia," and one pint of pure water, season with salt and spices.

#### FROZEN GRAINIA.

Mix fine wheat flour and water to the consistency of cream, add strawberries and vanilla, and sweeten, and freeze as iced-cream.

#### GINGER CAKE.

Take one cupful of wheat "grainia;" one of fine flour; one teaspoonful of ginger; honey enough to make a stiff dough; roll it out and eat fresh or dry.

#### GRAINIA CAKE.

Pound, or grind, one cupful of raisins, and one of dried apples or peaches; mix these with "grainia," and knead until a stiff dough is formed; cut in slices, or make small cakes. These improve with age.

#### IMITATION CYSTERS.

Tomatoes added to a salad made of chopped cabbage, celery, and oat or wheat meal, to give it the desired consistency, gives it the flavor of oysters. Lemon juice and oil may be added.

## NUT CAKE.

An equal measure of nuts (of the kind preferred), wheat "grainia," and dried apples, peaches, figs, or raisins, well crushed, or chopped, and well mixed, with lemon or orange juice, pressed for a few weeks, will make a palatable cake that will keep a long time. This, and all other cakes, may be ornamented with grated cocoanut, or almond nuts.

## OAT MILK.

Stir one or two teaspoonfuls of oat "grainia" or oat meal into a tumbler of water, season with salt, or honey, and let it stand a few minutes when it is ready for use.

## SALAD, NO. 1.

Take one pint of finely chopped cabbage (the tender, Spring variety) add some chopped celery, one tablespoonful of olive or cotton-seed oil, a little salt, and the juice of one lemon; mix well, and add one pint of finely ground oat-grainia, and mix the whole thoroughly.

## SALAD, NO. 2.

Ingredients as in "No. 1;" but instead of celery, use onion, and omit the oil.

## EDENIC CREAM.

Stir fine wheat flour in water to the consistency of thick cream, and add a little honey and vanillas or salt. It may be used with berries and some fruits.

## APPLE PUDDING.

Grate three apples; add one tablespoonful of honey and three of flour. Mix well and spread it about an inch thick on a plate, grate a little nutmeg over it, and cover the whole with oat "grainia."

## TOMATO SALAD.

Take three good sized tomatoes, peel and slice thin; two ripe mellow apples, peel and slice very thin; add four tablespoonfuls of olive oil, the juice of a small lime, and salt to taste, and stir well.

## POTATO SALAD.

Take one large potato, peel and slice very thin like shavings; four stalks of celery and one mellow apple, slice very thin, add the juice of a small lime four tablespoonfuls of olive oil, and salt to taste, and stir well.

## CABBAGE SALAD.

Take half of a young, tender cabbage, shave very thin, and two not over-ripe tomatoes, peel and chop; add half a teaspoonful of olive oil, the juice of a small lime, salt to taste, and stir well.

## ERRATA.

Page 5—"Evolved" for *convoluted*.

- " 6—2d line from the bottom: "nicotine" for *creative*
  - " 7—7th line from the top: insert a \* after the word "urine."
  - " 7—25th line: "should" for *I* should.
  - " 10—26th line: "desciples" for *disciples*.
  - " 15—27th line: "I had" for *I have* had.
  - " 15—32d line: "dieties" for *deities*.
  - " 15—38th line: "obstained" for *abstained*.
-

